

FEBRUARY.

THE

MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers; for they shall be called the children
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

THE MANIFESTO.

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the form of a pad, containing 360 leaves, one for each
day in the year, to be torn off daily. The leaves
are five and one eighth by two and three fourths
inches, and a portion of each leaf is left blank for
memoranda, so arranged that the memorandum
blank for any coming day can be turned to imme-
diately at any time. The pad rests upon a portable
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pad itself, and when placed upon the desk or writing-table
the entire surface of the date leaf is
brought directly, and left constantly, before the eye,
furnishing date and memorandum, impossible to be
overlooked. Besides the month, the day of the
month, and the day of the week, the numbers of the
days of the year passed and to come are specified and
upon each day appears, as in the previous Columbia
calendars, quotations pertaining to cycling from leading
publications and physicians, writers on both
sides of the ocean. The notable events in cycling
are mentioned, and coupler opinion of medical au-
thorities, words from prominent wheel men, including
those of clergymen and other professional gen-
tlemen; rights of cyclists upon the roads; general
cycling statistics records; the benefits of bicycling
to ladies; information about costumers; directions
for road-making, and cycling routes interesting to the
public in general and to the cyclist in particular, ap-
pear from day to day. In fact it is an effective, at-
tractive, and fresh cycling encyclopedias, crowded
into convenient spaces. A matter worth stating
is that all of the paragraphs are entirely new from
previous years' calendars, and that, although there
seem to be but little when read from day to day, al-
together the sum would make a medium sized
pamphlet, and, added to the collections of other
years, a large volume—a collection of quotations
which shows how popular and universal cycling is
going to be all over the world.



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The Manifesto.

VOL. XVIII.

FEBRUARY, 1888.

No. 2.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 23.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders arrested and tried before a court of Justices.

THE Believers entered Richmond, Mass., July 24 1783, and were received with great joy by the Brethren and Sisters of this place, and also of Hancock. Their meetings were well attended and the general behavior of the strangers was remarkably good, during the first evening. On the second day a number of persons came and conducted very rudely, but were kept out of the house by the Brethren.

A meeting was held on the 3rd. of August, and during the first part of the day the proceedings were very peaceful. Many, without doubt, came with honest intentions. Before the close of the day a change came over the people, and they manifested a very riotous disposition, scoffing and threatening, and some went so far as to beat and abuse the Believers.

On Monday the numbers increased and they conducted themselves in an un-

becoming and malicious manner, making accusations against Mother Ann and the Elders. A Baptist minister by the name of Rathburne, was the instigator and leader of this mob. He had at a former date, accepted the faith of the Believers, but after a few month's trial had apostatized and become very unkind.

He entered the house with a part of his company, and began to revile Mother and the Elders, by calling them deceivers and false prophets. His own son who heard this reproachful language, reproved his father. "I think it is a shame," said he, "for a man of God, and a minister of the gospel of Jesus Christ, as you profess to be, to come here, at the head of a mob, to abuse an innocent people."

The reproof only aroused more anger and this minister not being able to say anything in the presence of the Elders, drew back to the door. He then mounted some steps and taking advantage of the position, he leveled several strokes, with a hickory staff, at his son's head, with such violence that his skull was laid bare nearly three inches in length. The next moment the cane was thrown upon the fire. The mob continued clamorous and abusive and seemed determined, by false accusations and hard speeches, to destroy, if possible, the testimony of the

gospel. Mother Ann was taken into a carriage, unperceived by the mob, and returned to the home of Samuel Fitch. Soon after this the Elders walked out and passed on their way, singing and shouting as though they were in a place of the utmost security.

One of the men who had been the most active in circulating slanderous reports about Father William Lee, came up and openly vented these lying accusations to his face. Father William paid no attention to him, but continued in the company of the Believers. The man then threatened to beat Father William if he was not away from the place in fifteen minutes. No attention, however, was paid to him, and the poor miserable creature soon sneaked from sight.

The same evening the mob gathered at the house of Samuel Fitch and were very boisterous. The brethren reproved them for their ungodly conduct, but it was not accepted. Some of the Believers were handled roughly and some of them knocked down. John Deming sr. received a severe stroke on the head which caused the blood to flow profusely.

This persecution brought much tribulation upon the Elders, and Mother Ann soon after remarked, "I see a white hand stretched out toward me, which is a sign, and a promise of my protection." As this wicked company had influenced the civil authority a warrant was issued to apprehend Mother Ann and the Elders, with others of the Brethren. The warrant was by Samuel Brown and delivered to Philip Cook, who was a constable. It was served upon Mother Ann, Father William Lee, Elder James Whittaker, Elizur Goodrich, Samuel and Dyer Fitch. After these were taken the mob was dispersed. Receiving their

word that they would appear the next day, the Believers were permitted to remain at the house.

TRUE THEOLOGY.

HARVEY L. EADS.

TEXT:—*There is a spirit in man and the inspiration of the Almighty giveth them understanding.* Job xxxii, 8.

THE subject I have chosen today, is one that I had no desire either to speak or write upon, but having been invited to the task and coming to see the necessity of it, I feel it to be my duty to comply, trusting I may have spirit guidance in the same.

Although there can be but one true theology, yet the term is of more varied application than any word in the English language. It is derived from *Theos*—God and *Logos*—Discourse. So that any discourse on man's relation and duty to God is termed Theology. All seem to differ more in what they consider to be their duty to God than they do in their relation to Him. On this there should be no difference as only one relation to Him is possible and that is the spiritual.

The subject is of such importance and magnitude that I approach it reluctantly—a subject on which few can agree, the question arises how shall the true be demonstrated?

Today I will confine myself mostly to man's relation to God. He can have no material connection to Him because He is Spirit; and matter and spirit are contradictory substances and are therefore not factual; on this all Philosophers agree. The same is true in regard to intellect. God is not an intellectual Being, but "Omnipresent Spirit filling im-

menity," with whom intellectual connection is impossible.

I see the danger of getting into water so deep that my line cannot take the sounding, but as far as I go I will strive to be clear.

To do this I will say, that intellect pertains only to creatures that are under necessity. God is not under necessity and is therefore not intellectual, hence we have no need of intellectual culture to make connection with Him. If God were an intellectual Being it would then logically follow that the most intellectual persons would be the most like Him and the nearest to Him, which we all know is not the case: but God being Spirit, it follows that the most spiritual minded are nearest to Him. "To be spiritually minded is life and peace." Rom. viii., 6.

It cannot be well disputed that the intellect of the whole world, which is not in subordination to the God-directed spirit in man, leads away from God so that every nation of the earth is elated by its intellectual greatness and seems to forget God. Man was but little more than an intellectual animal, until "God breathed into him the breath of life and man became a living soul." God by his inspiration enlightened the spirit within him which was dead to his relation and duty to his Creator.

The difference between man and the animal world is this: The former has a spirit within him which God directs, but is made free to obey or disobey at pleasure, but is held responsible for every act of life. The latter is animo-intellectual. God operating on the intellect is what we call instinct. Popesays:

"Place reason over instinct as best you can, In this 'tis God directs, in that 'tis man."

If Pope is right, he confirms the position I have taken: man directing his intellect, which is not in his heart, but is in his brain. God being Spirit every relation to Him must be spiritual. But on this subject it seems that Philosophers and Lexicographers do not harmonize, and when Doctors disagree who shall decide? Philosophers say matter cannot think. Brain is matter therefore brain cannot think, while nine tenths of the human race think differently and say the best formed head and best brain is the ablest thinker.

This is pretty strong against Philosophy; still Philosophers may be right. Lexicographers seem to be still more confused on the subject. They tell us that intellect is a faculty of the soul and is seated in the brain, and again they tell us that intellect is a part of the human soul; if distinct it is made an entity, instead of faculty, and that the soul is the immaterial spirit inhabiting the human body; and then again that intellect is a power to perceive material things in their natural relation,—thus they make confusion of the whole matter.

There can be little doubt but what the immaterial spirit inhabits the whole body, the head having its portion; it would then seem, that the safest ground to take would be between the two extremes and say that the soul existing in the head vitalizes the molecules of the brain thus enabling them to think, compare and reason, when, without this vitalization, they would be dormant.

This would meet the world's ideal and reconcile all differences. But this I give for what it is worth without affirming or denying as either is too

deep for my line and beyond my power to prove. But wherever the truth may lie, it should be in subjection to the spirit, which God directs from his house in the human heart, and which if obeyed no mistakes will follow.

Witness the Savior; He walked the earth as a Being devoid of intellect—was moved in all he said or did by the spirit of the Father. He testified that he spake not of himself but what was given him of God, and thus “spake as no man ever spake.” His Sermon on the Mount has never been equaled by all the world’s cultured intellect. He never made a mistake in word or deed; and where was there ever an intellect of which the same could be said? None—not one, and yet presumptive intellect pretends to find flaws in his teaching! He went so far as to say: I thank Thee, Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent (the great cultured intellects) and hast revealed them unto babes; even so Father, for so it seemed good in thy sight. Matt. xi., 25, 26. To which all his true followers can say amen.

I feel safe in saying, all the mistakes and blunders of the world come of the intellect, not of the spirit within man, that God hath enlightened by his inspiration as was Christ. As I have before said—Animals are intellectual: How would it do to agree with Lexicographers and say it was a part of the animal’s soul? It would be as true for the horse as for the man. Let me repeat; the difference between the man and horse is this: God operates directly on the intellect of the horse, while He has created in man, by a spirit emanation from Himself, a personified spirit

on whom is placed all intellectual responsibility, and who is left free to obey or disobey, having God’s blessing in obedience, and his displeasure in disobedience; being held to a strict accountability to his Heavenly Father, where punishment follows every violation of God’s demand upon him, being free as God is free, separate and distinct from the material intellect which it is his duty to govern.

This seems to me to be clear. Still Intellect seems to sit Queen of the world, with its gold poured down at her feet. It is so with professor and profane; but light is increasing which I will show by quoting a few words from a late London preacher who said: “No alembics or retort can reveal the soul—neither microscope nor telescope can bring to view the mysteries of spiritual existence, and it is equally true that no man can come to the knowledge of the Father [by the intellect,] but by Him who is the way, the truth and the life, by seeing, hearing and obeying Him.”

Here is the crown and consummation of Christian evolution: “As He lived, so shall we also live.” This we may say is light out of darkness. Here it may be asked: Have we no need of intellectual culture? most surely we have; while we have material bodies and manipulations,—can’t have too much, if kept in its place. Its business is to direct in the manipulation of material things only and is not needed in spiritual things.

It is the province of the Spirit to say *what* shall be done, and the province of the intellect to say *how* it shall be done; hence intellect should never interfere with or try to change spiritual gifts. The spirit says Love your enemy. The

intellect says hate him. The spirit says if a man smite you on one cheek, turn to him the other. The intellect says defend yourself and smite him on the other cheek. The spirit says if a man take your coat, give him your cloak also. Intellect says jail him, put him in the penitentiary, &c. Intellect only wants one more thing than a pig, and that is fame, to be the greatest. It has no conscience.

Man cannot feel compunction in his head any more than in his heels; but, turning back to the heart for God's approval, he finds it not. Hell is the consequence, until the soul is relieved by confession and repentance. God is in the heart.

If we look to the brain we find Him not, but turn and look within the heart, there we find Him, and feel our nearness and relation to Him just in the proportion we have obeyed the spirit's dictation. Were this heeded by all the human race, there would be no mistakes or blunders; all would love their neighbor as themselves, and this would be a God-ruled world; but alas! the reverse is our condition, for selfish intellect rules all the Nations of the earth and their condition is enough to make all the angels in heaven weep. It is now intellect trying to correct intellect, even by dynamite bomb and bullet, fire and sword, blood and slaughter, cliques and numbers, but all in vain. It is like Satan trying to correct Satan; but full reformation will never come until Christ's Spirit rules, and the world is conquered by Love.

Thus I think the first part of true theology—man's relation to God, is made clear. The second part, his duty, will follow in another discourse, in

which I hope still more fully to prove the truth of the text, that "there is a spirit in man and the inspiration of the Almighty giveth them understanding." Amen.

South Union, Ky.

A SECRET.

MARY WHITCHER.

My soul hath a secret,
I'll hold it secure,
[Have been treated unkindly,]
Which I will endure
I'll never repeat it
In no mortal ear.
With God I will leave it
Who only shall hear.
No coolness shall cover
My look to that one,
No sadness shall hover
My brow or my home,
Straight onward in duty
My steps shall proceed,
Beholding but beauty,
And working for need.

Canterbury, N. H.

THE END OF THE WAY.

ANNIE R. STEPHENS.

I'm toiling through sunshine and shadow,
And often through sorrow and gloom;
The thorns of my pathway are many,
And few are the roses that bloom.
But a hope lumeth ever before me,
As bright as the sunshine of May,
Tis the joyous thought of the triumph,
When I get to the end of the way.

Ofttimes on my pilgrimage journey,
Life seems like a mountainous steep;
I'm tired and weary with climbing,
Cragged rocks are piercing my feet;
But I look to the heavens above me,
And work while it still is today;
For such win the palm and the laurel
When they get to the end of the way.

I know not what crosses in future
 My shoulders will yet have to bear;
 I know if I take them all bravely,
 'Tis thus the bright crown I shall wear;
 I'll gird on faith's glittering helmet,
 For often I've heard a voice say,
 Our crosses prove sweetest of blessings,
 When we get to the end of the way.
 Oh, oft have I seen in my visions,
 A glimpse of the city of pearl!
 And Oh! how I gazed all enraptured
 On the streets of jasper and beryl;
 And I saw many beautiful angels,
 Floating round in snowy array;
 I thought, shall I join the blest number
 When I get to the end of the way?
 I know if I'm true to my duty,
 And toil with an unfailing trust,
 Improving each heaven-sent blessing,
 Leaving not one talent to rust,
 Though now cloudy skies hang above me,
 And trials my progress may stay,
 Yet I know I've cherished some virtue,
 That will bloom at the end of the way.
 So I'm toiling through sunshine and shadow,
 And often through sorrow and gloom;
 But faith is my guardian angel,
 And hope doth my pathway illum.
 I feel that God's justice is certain,
 That He will my efforts repay;
 I'll reap the reward of well-doing,
 When I get to the end of the way.
Mt. Lebanon, N. Y.

Four Queries about the Shakers. No. 2.

CHANTRY DIBBLE.

Belief in Ann Lee.

We do not worship man or woman. We honor Paul, Peter, Luke, Matthew, James and John. Why? because they were apostles of Jesus, pioneers, founders of the primitive Church; the purest sect we read of, and the most perfect pattern of Christian love. They planted the gospel and stood firm against all opposition. They endured to the end,

and obtained a crown of life. Yet we do not worship them.

We reverence their virtues, and emulate their pure, peaceful lives. We bless and extol the spirit of Christ that inspired them. So in like manner we adore the spirit of wisdom, purity and love, which inspired Ann Lee, and her followers; by which they overcame sin and selfishness, broke the shackles of superstition, and lived in brotherly and sisterly love, in spite of persecution.

We do not worship Ann Lee. She never would allow any one even to bow to her. She directed all, to kneel to God. She was but a servant.

We do not worship a woman, but we do worship the MOTHER SPIRIT. All creation has implanted in it the Mother principle, as well as that of the Father. That intelligent power which sent forth man and woman, was Mother as well as Father. That vast angel realm where myriads of happy spirits dwell is made joyful through the Mother influence.

The spirit of redeeming Love is manifested as purely and divinely through woman as through any other medium. We believe in rendering to woman her proper rights, in her own sphere. Thus we reverence Ann Lee, by yielding obedience to the spirit of truth through her, by which she and her associates planted a home of love. She taught, where purity and equality reigned, there is home; heaven on earth begun.

We make our home and heaven, by uniting hearts and hands, to make each other happy. Innocence and love are the gems that deck the home of the pure in heart. In this, there can be no deception, while we are following the example of Jesus and the apostles.

Watervliet, N. Y.

UNSELFISH INTEREST.

MARTHA J. ANDERSON.

EVERY situation in this mundane sphere has its vicissitudes, trials and vexations; none can escape them. The closer human beings come in contact and relation, the more apparent are their imperfections and peculiarities, and the greater the abrasion of feeling. A community of individuals is like a machine, no matter how nicely adjusted its parts may be, there will be friction, unless it is lubricated by the oil of love, charity and forgiveness.

"To endure and to pardon is the wisdom of life," so said the great prophet of Islam. Inharmony and variance is often the result of selfishness; an intense self-asserting spirit tramples upon the rights of others to the seclusion of peace, setting up a little feudal kingdom of its own, claiming all as its retainers, and making war upon all who will not acquiesce.

"All civilization and every religion; all morality, and every kind of society imply some restraint and subordination," and those who seek to evade salutary discipline, work against their own interests and the good of others.

We may prate of individuality and freedom; but where is the independent man or woman? Surely they are not the heads of families; for who makes greater sacrifice than the true parent. They are not the leaders of organizations or societies; for are not the words of Jesus actualized. "He that would be greatest among you let him be the servant of all." He or she that renders noblest service to mankind, merges his or her individuality in that of oth-

ers; through condescension, union and harmony are attainable.

But, pleads one—I do not want to be like anybody else, I prefer to be myself. If to be one's self is to exhibit those distinctive characteristics that mark the animal creation, then are they unfit for the higher relations, and harmonious associations of the superior life. In Christ all are equal; no distinction recognized save goodness. In Him souls find a centre of life, love and fellowship, which fills all hearts that have received the unction of his divine spirit, with a satisfaction inconceivably deeper, sweeter and more lasting, than is found in the isolated, fractional relationship which organizes the ordinary family and makes selfish society.

It is love, true genuine love, (not lust) that can satisfy human hearts; without this they perish for sustenance, and "who can show greater love than he who is willing to lay down his life for his brethren."

Jesus gave to the world and illustrated in his life, the grandest ideal and conception of human society the world has ever dreamed of. A social and religious fabric to be reared on the eternal principles he enunciated; of which his immediate followers only had a blessed foretaste in the Pentecostal Christian Church, in whose decline we see aptly illustrated the tendencies of human nature to drift with surrounding circumstances, and gradually lower the high standard raised by those whose souls were inspired by lofty principles and whose lives were examples of heroic sacrifice.

If we consult our own interests, desires and wishes in regard to what constitutes our comfort and happiness, then

are we unworthy the name of the great Master who lived and died to implant in humanity the grand law of universal love, and self-abnegation. "Not my will but Thine be done" was his continual prayer. How strong and encouraging his exhortations. "Be of good cheer for I have overcome the world." "Ye are not of the world for I have chosen you out of the world." "Be ye perfect even as your Father which is in heaven is perfect." "By this shall all men know that ye are my disciples if ye have love one for another."

Let us inculcate in our lives the beautiful soul inspiring lessons of the divine teacher, and in his kingdom come on earth, be loving and simple children; so virtuous, noble and true in all the duties and relations of life, that we shall be preparing ourselves to enter the upper kingdom of his glory, robed in habiliments of brightness; worthy inheritors of the joys, felicities and companionship of the redeemed and blessed.

Mt. Lebanon, N. Y.



REVIEW

*Of "Fighting Negations" in January
No. of Manifesto, 1888.*

GILES B. AVERY.

"*My heart is inditing a good matter.*"

45th. Psalm 1.

If my pen but follow the dictates of my heart, I shall do good, and good only; this is my purpose, my desire. I would be a *Friend*. And,

"Whoever undertakes a friend's great part,

Must be renewed in nature; pure in heart,

Prepar'd for martyrdom, and strong to *prove*,

In thousand ways, the force of genuine *LOVE!*"

"There is a river that maketh glad the city of God," and, it is evident our Author, whose article we criticise, is

striving to have all souls bathe therein. We will help him, and, would be God-like, of whom the Psalmist says, "Thou LOVEST righteousness, and HATEST wickedness!"

Criticism, in the spirit of speculative strife, is unkind,—unbrotherly, and productive of no good. But, performed in *love*, both to Author and reader, with a purpose to avoid misleading the simple, and making more clear to the understanding of the experienced, it must be acceptable to the spirit of sincere friendship to man, and love to God, and man, as a true philanthropist.

We will now leave our Author, in the Parlor, with the Psalmist, while we go out into the field of investigation; to criticise what is written and seek out truth, because, *truth alone can make us free!*

In the article "**FIGHTING NEGATIONS**" we find so much gold, it is painful to feel obliged to criticise some of the sentiments therein. Yet, fearing, without a better digest of the same, honest souls might be led in a wrong path, by sophistry, we proceed.

The article, as it now stands, to us, appears conglomerate, and, to speak Geologically, like a pudding-stone, which needs the mental geologist to analyze, and refer each idea to its appropriate shelf, or position, preserving the gold in its pure state, and relegating the quartz and pebbles to their proper den.

To properly understand a sentence, we need a clear idea of the meaning of words. Let us, then inquire the meaning of "*Negations*." It is a declaration that something is not, does not exist. In other words "*The absence of that which does not belong to the thing we are speaking of.*"

1st. Now what is our Author speaking of?

Ans. Love, and interest for virtue; mercy, purity, goodness, righteousness.

2nd. What is it that does not belong to these things? He tells us, "*Appalling cruelty, disgusting sensuality, sinful habits, courses, evil propensities, violated laws.*" The absence of these qualities, would be negations of evil. Thus, if there were no such qualities, or habits of evil, there could be nothing to fight!

What does experience and observation teach us? Ans. that those properties, qualities, and habits exist as powerfully acting agents, with a vengeance! Is there not, therefore a something left to "fight" and be "hated?"

Look at the destructive and desolating forces of evil that destroyed kingdoms and empires! Blotted from the face of the earth, billions of human beings by the most barbarous, devilish, and inhuman means of cruelty that human ingenuity could invent; and destroyed thousands upon thousands of large and beautiful cities, as Thebes, with its hundred gates, and multitudes of polished marble temples; a city 25 miles in circuit, with streets eight miles long.

The Satanic Crusade Wars, that made holocausts of millions of human beings by burning them alive. Look at the devilish martyrdoms, that wrenched the life from millions by every means of torture that a barbaric and hellish imagination could invent, rack, gibbet, thumbscrews, hanging by one foot, head downward, flaying alive, suspending on stakes, &c. These, were, indeed, something besides "negations" they were active forces with a witness. These selfish fiendish influences of robbing the poor of their earnings, depriv-

ing them of the land, forcing them to beggary and starvation, to sell their innocence for bread, still exist, threatening the destruction of kingdoms and empires, as of yore.

All this arises from the selfishness, the lust for power and dominion, and the gratification of sinful appetites and passions. Call these "negations?" As well call the earth a soap bubble! Who, in any use of reason, can imagine these evils, "negations?"

And, what living soul, sensing the terrible havoc of human happiness produced by these evils can feel that they are not to be hated, and, in reference to them "a godly man—a Christian, is under no necessity to hate anything!" Perish the thought. Jesus Christ, and his true followers hated these propensities in themselves so forcibly that they put their carnal lives to death. Is not that hating with a vengeance? Thus did Mother Ann Lee and thus do all the Saints of the Church of Christ's Second Appearing.

Yet, truly it is a great grace to attain that government of the soul, by the Christ spirit that we can *hate sins*, and not *hate souls!* But, we opine, that to every enlightened and living soul it would seem to be a very great "wonder, to eventually come to find that a godly man, a Christian, is under no necessity to hate anything!" Not much less wonder would it be indeed, that the Heavens should go up in smoke!

Our beloved Author of "Fighting Negations" evidently mistakes the state militant of soul, and of the Christian Church, for the state triumphant! But, until the Christian Pilgrim, and every soul of humanity has entirely subdued every evil propensity, every quality op-

posed to goodness, human intelligences striving for goodness must be militant; must hate evil in every form, as an active force against good, not treat it as a mere creature of the imagination, a "negation!"

When complete redemption of the entire race of man is attained, then, hatred may cease! But never will the hatred of a heaven born soul cease against all the wicked propensities that deluge the world with sin, while one sin remains in the human family; it would be impossible.

To be a Christian, a person must love as Christ loved, ones enemies' souls as really as ones friends, and hate as Christ hated; and he taught "No man can serve two masters" (at one and same time,) "for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. vi., 24. And again "If any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple" cannot be a Christian.

In the face of this doctrine, how is it, our brother Author "that we eventually can come to find, that a godly man—a Christian, is under no necessity to hate anything?" Where may we find the authority to impugn the teachings of Christ? And, if we do, what right have we to assume the name of Christian?

But, what Christ here taught to hate, was not the souls, as persons, of any of these relations; but the carnal life, that constituted them sinful beings, and, whose life element was in a sinful nature.

To hate souls, the brother, sister, parent, neighbor, is cruel. St. John

says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii., 15.

St. Jude helps the good sentiments of our Author's article, in that he says, "And, of some have compassion, making a difference. And others, save with fear" (as well as love,) "pulling them out of the fire." (But) "Hating even the garment spotted by the flesh." Jude 23.

The angel of the Church of Pergamos told the Church he "had a few things against thee, because thou hast there those, that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols "negations" and, to commit fornication!" (no negation here.) "So hast thou also, them that hold the doctrine of the Nicolaitans, which thing I hate." Rev. ii., 14, 15. Here, the angel finds something to be hated besides "negations!"

Let us not, then, my Brethren, while we would be traveling for the Kingdom of God, be deceived by sophistry, mixing good and evil qualities of doctrine; nor lay down, or sheath our Gospel swords of hatred to sin while even one soul of humanity is unredeemed to God. At that Advent we may love, and LOVE ONLY!

Mt. Lebanon, N. Y.

Let me determine to be morally independent in habits of thinking and in forming correct opinions of personal responsibility. Let my religious investigations be made by the light of truth that I may discern more clearly the path of duty which leads to a higher life.—*A. I. Baker.*

No cross, no crown.

SOWING.

ADA S. CUMMINGS.

Sowing seeds in the vineyard fair,
 And tenderly each day,
 Watching their growth with eager care,
 Lest they should wither away.

Sowing seeds in the morning dew,
 Fresh from the hand of God;
 The sower goes with vigor new,
 And scatters them abroad.

Sowing seeds in the noonday heat,
 A cloudless sky o'er head;
 Casting on waters, grains of wheat
 Our staff, our daily bread.

Sowing seeds in the soft twilight,
 The hour so calm and still;
 Praying the harvest may be bright
 And love, our garners fill.

Sowing seeds that bringeth joy,
 As the moments speed along;
 Giving to God our best employ,
 For He hath made us strong.

Sowing on through the toiling hours
 Worthless seeds may fall;
 And grow among the fairest flowers
 Making the fruitage small.

O let us care for what we sow,
 Lest we reap a field of pain
 And hear the Lord of the Vineyard say,
 "Where is the ripened grain?

Naught but tares and weeds I see,
 Thy sowing was in vain;
 I find naught which belongs to me,
 No sheaves of golden grain.

For all unwatered, through neglect,
 You left the plants to die,
 No tender hand you gave to them;
 The weeds grew rank and high.

And now in sadness and in tears
 You've naught to bring to me.
 For whatsoe'er thy sowing was,
 So should thy reaping be."

West Gloucester, Me.

LIVE so that you may have no regrets in
 pondering the past.—*A. I. Baker.*

A TEST CASE.

F. W. EVANS.

A WOMAN, sixty four years of age, of Springfield, Mass., asks, in a most supplicating, feeling manner, to be admitted into the North Family of Shakers. She has raised a family of children, who are married and have families of their own; and, being in good circumstances, they are willing to support their aged mother, but do not wish "to be bothered with her" in their aristocratic households.

Answer. Do you know what spirit you are of and what it is you are asking for? An entrance into a family of sixty men and women who are self-supporting; have worked for and bought the land they own; have built houses, and inhabit them; planted orchards and vineyards, and eat the fruit of them. A people who cultivate their own lands; make and mend their own clothing; cook their own food, and wash the dishes; do their own house work, without employing a single servant. These men and women, having the faith of Jesus and Ann, have cut themselves off from the self-seeking, self-pleasing, and ruling elements of the generative order upon which the world of mankind rests and by which it is perpetuated. "The ends of the world have come upon them." They sowed to the spirit, and have reaped life everlasting—a home! They enjoy the fruit of their own labors; have received according to their works.

And is it not the same with yourself? In youth, you gave yourself to the world, and now the world has forsaken you. Your own children cast you off. They have the same right to bear children, the same duty to keep the world

from running out, that actuated yourself. Anon! the measure they mete will be meted to them again, by their own children, who will leave them to go to a poor-house or to an "Institution for the care of aged gentlemen and ladies" whose children cleave to their own dear husbands and wives, and to their own offspring. Those who spend the morning and noon of life in "marrying and giving in marriage" must needs finish the day in the same field of nature. "The king of terrors" will consign them to a world in which their only hope is in a physical resurrection.

If we granted your request, housed, clothed, fed and cared for you, and your children should pay us for the same, should we not be the servants and you the masters and mistresses—the gentlemen and ladies? Thus, instead of a Shaker Society being the head, it would become the tail—a rendezvous for the debris of the generative order. And who would support the order? "He that is not for, is against; and he who gathereth not with, scattereth abroad."

Any one receiving our faith, can unite as with any other religious order, and continue to care for themselves externally, as they do. We do not furnish a home for all who may become members.

Mt. Lebanon, N. Y.

EVOLUTION.

DANIEL FRASER.

THIS word is now much used, and probably but few have any definite idea of it beyond Webster's definition. Now, it is mainly used to cover up materialistic outcomes. This being the case, it may be briefly noticed. Evolution is

the act of "unfolding." Plants and animals under culture undergo great changes, and within certain limits, adapt themselves to human requirements, and to physical environments. For instance, there is the fleet Arabian horse, and the heavy slow Clydesdale. The latter, can plow day by day with the steady pull of the ox, and needs a heavy ration. The former, subsists on the scant herbage of the desert, and carries its owner from place to place swiftly. Within these extremes, there are many variations, yet, there is no specific change—no evolution of species. The humming-bird and the eagle, and intermediate forms, have throughout the ages maintained their distinctiveness. The public are not informed of the introduction of a single new species; some have, however, become extinct, and no doubt, others will follow.

In the Plant world, the *Vitis Vinifera*, though under culture for thousands of years, is the *Vinifera* still. Its richest varieties are today, specifically the Syrian grape the spies carried into the camp of Israel. Hence, modification is not a specific change. The creation, or the unfoldment, of a new species from an existing one, is an impossibility; except, said species are dual, in the order of its creation. If any entity is dual, has a specifically distinct creation within a creation, the external, the manifest creation, cannot unfold any thing superior to itself. Nevertheless, it may serve as envelope, and in all respects be subservient to the inner, or latent creation. In the fitness of things, this will be so.

Materialistic Evolutionists, seem to convey the impression, that if they could get far enough back into the past, it might be shown, that inferior entities,

can evolve higher ones, that something can come from nothing.

Judging from what is known of existing organisms, the conclusion is, that the microscopic, infinitesimal, primordial germs of all organisms were as specifically distinct, then, as they now are. That the primordial germs of the apple, the pear, the cherry and the cocoanut, could not evolve the strawberry, nor it, the cocoanut. Even organisms of the same genus hold steadfastly to their own distinctive characteristics. Hybrids are mongrels. The unfolding to a limited extent of living organisms, indicates, that if man is the crowning work of creation, he must be capable of manifesting the highest form of evolution; and if it can be established that he is dual in his emotional forces, then a new species of man may be evolved, and yet belong to the genus homo.

Let us look in this direction for a few moments. Emotions, are the forces of animated beings. First, man has an emotional life, represented by the propensities. Second, he has also an emotional life, represented by manifestations of Justice, Mercy, and Benevolence; and by aspirations after, and by a growth into these divine attributes. It is worthy of note, that the higher attributes, have opposite results, to those of the action of the propensities. Paul said of them; "they are contrary, the one to the other." Showing, that they are specifically distinct. The characteristics of the divine attributes in humanity, are in the direction "of the love of others, at the expense of self." In contradistinction to the prevailing proclivities of our lower self-hoods. The evolution of the divine man, would illustrate the possibility of being "born again;" and

of, "Behold I create all things anew;" and of a Millennial period. Again it would illustrate the great fact that individualized living organisms, are essentially spiritual creations. Perhaps it would also illustrate a certain remarkable statement, "that every plant, before it was in the earth—before it was manifested; was created;" and so of all organisms.

Certainly it would be desirable, that the Evolutionists would unfold in themselves the higher attributes inhering in humanity, to the full exclusion of their lower self-hoods. Society today needs the services of a few millions of divine men and women, who will care for others more than for self.

Mt. Lebanon, N. Y.

Correspondence.

PORT BAY, WAYNE CO., N. Y.
MAY 23, 1826.

BELOVED MINISTRY:—After parting with our loving friends at Schenectady we met with no difficulty in getting along until we landed at Clyde on Saturday morning, at 3.30. Here we unloaded and stored our goods in De Zengo store, (on the wharf) took breakfast at a tavern, where we found John Lockwood with his carriage and horses, and started on for this place, where we arrived at 1 o'clock P. M. in better health than we could have reasonably expected, after such a fatiguing journey.

We were made comfortable in the Green Bay, the name of the canal boat. The captain, Ambrose Hill, and the hands would oblige the Shakers, although the boat was crowded with passengers of different classes of people. All seemed to respect us and to regret our departure. They did not use vulgar nor profane language in our presence. We sensibly felt that we were blessed and protected by the prayers of our faithful and lov-

ing Brethren and Sisters, whom we never, never shall forget. And, O! that we may ever be so faithful as to keep our union with them.

But to return to our journal. We found an empty house on the east point, which the Brethren had reserved for us. The other two houses, being full of young Believers with their children. The young Believers, in general, appear zealous and sincere and seem to be thankful that we are here to help them.

It is evident that Brs. Proctor Sampson and William Reed have been faithful laborers in things spiritual and temporal and have acted wisely.

They with other Brethren have performed a great deal of work on the land, fencing, clearing, plowing, sowing and planting. And all, both Brethren and Sisters, are zealous striving to get something to subsist upon ourselves, and to feed the visitors that we have from different places.

There are already three calls for the Brethren to come and preach; one at Galen, one at Phelps and one at Brutus. We expect that Br. Calvin Greene and three others will go to Brutus next week, about forty miles distant, as there are some there who are very desirous to hear the gospel preached. The country, here, is new and thinly inhabited. We have very bad roads, nearly as poor as they were in Savoy.

After our goods were landed at Clyde, we had to store a part of them on a boat and send them to Lyons, on account of bad roads. It was considered dangerous to bring them the way we came. This made it cost some more than it otherwise would, but we do not feel discouraged, for as long as we try to do the best we can, we do not believe our good friends will forsake us. As for provisions, it looks rather dark, sometimes, unless our cruise of oil and our measure of meal hold out beyond our expectations.

Now you will doubtless say, "O ye of little faith," looking on the dark side of things. So we will turn over the story and tell the best side. There are a plenty of good fish in the bay, not more than one half a mile from our home, and Brs. John Lockwood and Thaddeus Cramer went last evening and

helped the fishermen draw the seine and thereby obtained one hundred pounds of good fish. The bay abounds with fish, but those that are fit for salting cannot be obtained without a seine lays enough to drag in deep water; so that we are afraid that Sister Asenath Clark will not get any till next fall.

We will now give a short description of the place here. The house we live in is 36x24 ft. It has four dwelling rooms, two on each story, ten ft. wide and fifteen ft. long, with fire places in each. The house was lathed and plastered. Each room has two windows as large as the windows in the dwelling at the North Family, at New Lebanon.

The front room 24x21 ft. was a store. We took down the shelves and counter and made it ready for a meeting room. We met in it and enjoyed the blessings of God. We sung the "Promised Blessing," and thought it must be that the good spirits were present with us as Br. Calvin spoke of Father Joseph Meacham's words, "Ye will yet be scattered abroad in the earth." Br. Jeremiah Tallcott spoke of the blessings of God that were for us, which we all measurably felt.

We are situated on rising ground, about forty rods from the Bay, and some one hundred feet higher than the water. When we look to the north, we can see nothing but water except once in a while a schooner comes in sight. Our house is about one and one half mile from the west house and one and one half mile from the mill. There is but one run of stone repaired at the mill, which has plenty to grind all the time when there is water. There are 140 acres of cleared land on this place. Twelve acres were sowed to wheat last fall, which looked well before the dry weather. Upland of twenty acres planted to corn, potatoes and broom corn. No flax.

We regret that we have no more time to write, for if we do not close soon, as broken as it is, we shall miss the chance of sending to the Post Office.

We must now close by sending our unfeigned and best love to our never failing friends at New Lebanon and Watervliet, and to the Brethren and Sisters as far as you may feel to give it, humbly requesting that you would pray for the poor children at Port Bay.

Your Sister,
POLLY LAWRENCE.

FORGIVENESS.

NANCY G. DANFORTH.

WHAT is forgiveness? The Master has said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Then how important it becomes that we understand the full import of the expression, "I forgive you." Do we forgive when by word or thought we can refer to past grievances? Nay. The bitterness still remains to poison the life, and may at any time break out in cruel animosity.

It is by prayer and humiliation of soul that we are enabled to take the offender by the hand and say, "My brother—my sister, I forgive you, even as I hope to be forgiven of my God. Though you may have deeply wronged me, may have wounded my very soul, yet it shall henceforth be as though it had never occurred. I will never more refer to it by way of trial in word or thought." It may be hard to attain this feeling even toward one who asks to be forgiven; then how much harder toward one who does not relent but still pursues the wrong course. Yet this is the Christian standard to which we aspire; else we cannot rightfully claim to be the true followers of Christ the Pattern, who in the midst of keenest suffering could, in accents of love and tender pity, pray for his persecutors, "Father, forgive them," and add as by way of excuse, "they know not what they do."

This is the true spirit we are to strive for and daily cultivate in our souls. This is the spirit and temper of heaven; without it we can never find perfect or permanent peace and rest. With it how pleasantly the days come and go; while

the angels smile and the very heavens bend with blessing. Would that the whole earth and all its inhabitants were filled and clothed with this beautiful spirit of forgiveness.

Canterbury, N. H.

GATHER THE GOOD.

CATHERINE ALLEN.

BEAUTIFUL flowers of refined and pleasant perfume, and fruits of delicious flavor, draw the elements of nutrition from the same source that supplies the rank, inferior growth of that which frequently surrounds them even on the same turf.

In this selection of the finer essences, from which that ancient and wonderful chemist, Mother Earth, produces these superior odors and aliments, the roots and leaves are merely as machines acted upon by the forces of nature. But can we not see in the fact that the rose and the poppy, the strawberry and the dock root, can both be maintained from the same sod, that we, as human beings endowed with reason and spiritual understanding, can plant in our hearts those seeds of goodness that shall send down the fibrous roots of kindly generous feeling, and put forth leaves of active virtue? And from heavenly spheres these shall gather the freshness of vivifying showers and gentle dews, the sweet perfumes that emanate from the hearts of the pure, and beneath the warming sunbeams of love bear fruit good and acceptable to all.

How much happier and more profitable is life when its forces are thus directed, than when the thistle seeds of selfishness are sown, whose growth, supported by the bitter juice of envy, yields only smarting thorns of jealousy and hate.

Mt. Lebanon, N. Y.

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Editorial.

FRUITS OF RIGHTEOUSNESS.

ON our journey through life, it is a good thing that we even anticipate the "peaceable fruits of Righteousness." God's gifts, so much to be desired, and for which we should so earnestly pray, are as boundless as the sea. Manifestations of his divine goodness are all around us, and it only requires our spirits to move in harmony with his spirit, that we may share, to a fulness, of this heavenly blessing.

If our eyes are closed we may not see the beautiful treasures that are over and around us, and if our ears are dull of hearing, we may not even recognize the voices of the angels that are passing above us. And yet we need, in its fullest sense, these ministrations which shall lift us from worldly, sensual relations into those which are spiritual and heavenly.

If the principle of doing right is engrafted into the heart, and an anxious care exercised that it may become per-

manently fixed, under the divine guidance of the good angels, then we may be quite sure that the peaceable fruits of righteousness will be manifested; accompanied as they may be with the divine love which culminates, so surely, in the beauty of holiness. Under this loving ministration we can work for failing humanity, as we believe God works for us. Work for and with mankind, in peace and good will, and work with them to build upon a foundation that we need have no fear of failure.

In his fatherly kindness, "God maketh the sun to shine upon the evil and the good." The rain falls on the fields and meadows of the unjust, with the same impartiality as it does on those who denominate themselves just, or the heirs of God. No class becomes a specialty with inherited or acquired rights to monopolize the distribution of these great blessings.

All these subtle discriminations that have been made in favor of some special geographical section, and in the interests of a self-constituted organization, must make their claims clear to others, or a doubt will becloud the mind.

That there may have been many wonderful works of God, in the heavens and on the earth, and that they came for the advancement of the mind of man, and the establishing of his claim, as the highest and best of the creation of God, no one for a moment, could admit of a doubt. The whole creation of God, is a miracle of God. But to rest upon these wonders and declarations as being of any direct benefit in the work of spiritual regeneration, would be as idle as to wish for Noah's ark as a model vessel for the present century.

Divine teachers have told us that

"light has come into the world," and its presence, we know, quite well, is calculated to chase away all darkness.

Dark sayings, legends, dreams, fables and every thing that will not bear the crucial test or a thorough investigation by the light which God has shed upon man. That which has proved satisfactory in the past, and worthy as a foundation upon which to build a religious order, falls by the way, and is soon hid from sight, while that which is embodied in light and harmonizes with the best spiritual qualities of the mind, arises to lead man on to God.

"To be spiritually minded is life and peace." The primitive Christians had learned this fact and anxiously and earnestly urged the church to live after the same manner. Paul had accepted the same fact. The disciples had learned it, for Jesus had taught it as the word of God. The multitude may pass carelessly along, in the broad way, reaping a reward corresponding to their lives; that "to be carnally minded is death." That they do not enjoy the light, is evident, and that they prefer the broad way is quite as evident from the manner in which they rush to obtain the pleasures of this earth.

If the light which has come into this world can so influence our hearts, that we may be able to repent, and make ready the way of the Lord, make his paths straight, then we may be able to manifest to others of less faith, that the peaceable fruits of righteousness do claim our attention and that peace on earth, good-will to man, is the message which should inspire every Christian heart, as he anticipates the love and peace that is to reign on the earth in the millennial age.

Sanitary.

How I CURED MY COLD FEET.—Cold feet are, with a large number of persons, all the year round, and more particularly during the winter months, a source of constant discomfort and depression. Many women and children never know the satisfaction of being warm. All this is contrary to what was intended by nature. A good circulation of the blood tends to produce individual happiness and comfort.

No one need suffer from cold feet, which are symptomatic of mal-distribution of the blood. It is part of the duty of the healthy nervous system to regulate the balance of the circulation and, under the vicissitudes of every-day life, to ensure to every part a sufficient supply of blood. Whenever there is liability to derangement of the circulation, producing local congestion or depletion, it is evident the nervous tone is lowered. Such a state opens the way for a variety of diseases.

Sedentary occupation, eating indigestible food, congested liver, disordered digestion, tight lacing or tight boots are all apt to cause cold feet, unless the constitutional powers are very strong. The nervous tone will be raised, and so equalize the circulation, by bracing treatment, as the morning tepid or cold bath, and short sitz each day at a corresponding temperature. The weak digestion will be improved by foments, and congestion will also be removed by their use and an occasional hot-air bath. Treatment directed specifically to the feet, will be mainly cold mustard foot-bath for five minutes; if the feet are cold to begin with, warm mustard foot-bath 102 degrees for the same time, followed at once by cold foot-bath, each finished by vigorous friction. Should the feet be persistently cold at bedtime, a pair of cotton stockings well wrung out of water, covered with a pair of warm woolen ones, may be relied upon to restore warmth and comfort.—**ONE WHO HAS TRIED IT.**—*Hydropathic News.*

Self-culture is social; one of its great offices is to unfold and purify the affections.

KEEP THE BODY ERECT.

An erect bodily attitude is of vastly more importance to health than most people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether in the sitting, standing or lying posture, whether sleeping or waking. To sit with the body leaning forward on the stomach, or to one side, with the heels elevated on a level with the hands, is not only in bad taste, but exceedingly detrimental to health. It cramps the stomach, presses the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children become slightly humpbacked or severely round shouldered by sleeping with the head raised on a high pillow. When any person finds it easier to sit or stand or walk or sleep in a crooked position than a straight one, such person may be sure his muscular system is badly deranged, and the more careful he is to preserve a straight or upright position, and get back again, the better.—*People's Health Journal*.

How Long to Sleep.—A prolonged and severe exertion, whether of brain or muscle, requires a correspondingly lengthy or deep repose. Sleep is the state in which the bodily fires are damped down and the machinery has an opportunity for cooling. The bow is unstrung to recover its elasticity during the recurring periods of slumber. The great point is to secure what Bichat characterized as general sleep. The whole body should be rested, so far as any avoidable demands on its energy is concerned. The Irishman who explained that a short sleep did for him because when he slept he "paid attention to 't,'" uttered a truth in his witticism. If sleep be thorough, then a short spell will do more good than a much longer period that is incomplete and imperfect. On general principles we may sleep all we can, unless we are lazy, then sleep less. The active, wide awake, energetic, go ahead people rarely sleep too long. We cannot tamper with the striking movement of a clock without injuring it, and

we cannot tamper with orderly recurrence of sleep without impairing the very constitution of things on which the orderly performance of that function depends.—*Herald of Health*.

DRINKING TOO MUCH.

CHILDREN are not apt to believe they drink too much water, and yet they do. When you come to the house, panting and thirsty from play, you will take a tumbler of water and drink it down as fast as you can and then rush to resume play, and perhaps repeat the drink. Now the next time you feel thirsty, try this experiment: Take a goblet of water and slowly sip it; before it is half gone your thirst will be fully quenched, and you will feel better for having drank only that which you need. And again, we are all apt to acquire the habit of drinking while eating our meals. Animals don't do it, and it is hurtful to us. Nature gives us all the saliva we need; and if any one will chew his food slowly and thoroughly, and not take a swallow of drink until through eating, the desire to do so would soon leave, and he will require only a few sips of water, tea or coffee after the meal is finished. This practice, too, will do wonders in the way of keeping off indigestion, dyspepsia and sickness.

—*Golden Days*.

ILLITERACY IN MASSACHUSETTS.

THE whole number of illiterates in this State in 1885 was 129,263, of which 45,550 are males and 70,718 females. Of the whole number, 96,770 are wholly illiterate, that is, can neither read nor write, and 25,360 can read but not write. There are 133 who make the singular claim that they can write but not read. The number of illiterates between the ages 10 and 18, both inclusive, was 2158; between 14 and 19, 4308; 20 and 29, 8747; 30 and 49, 16,544; fifty years and over, 13,774.—*Boston Journal*.

OUR work is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and, in man, soul and body can never be divided.—*Montaigne*.

LOSS BY FIRE.

MT. LEBANON, N. Y. JAN. 9, 1888.

BELoved ELDER HENRY:—It becomes my duty to write you of the decease of our brother George W. Smart from Asphyxia. Caused by the explosion of a kerosine lamp. Death followed from suffocation and injuries by burning.

Last Saturday evening, Jan. 7, at 8.45, an unusual light was observed in the room occupied by Br. George, which was in the second story of our large store-house, in which was packed a large stock of chairs. It is evident that he was preparing to retire for the night, as the doors were secured and all his duties closed for the day. It is thought that his lamp must have exploded, and in his effort to extinguish the flames, he was prostrated by the smoke and the fumes of gas. In less than ten minutes after the alarm was given, we had our hose attached to the hydrant and a liberal stream of water was soon playing upon the burning building. This is the blessing of having a good reservoir, well supplied with water. The Brethren of the Second Family were soon on the ground with a fire extinguisher, and Elder Wm. Anderson armed with this entered the building on his hands and knees and succeeded in putting out the fire which the water did not reach. When Br. George was found, he had fallen to the floor, and life had already departed, as the physician from New Lebanon, who was present, gave his testimony. A coroner's inquest was held and all the points of law, in regard to such cases, were fully carried out. Br. George was one of the most careful men in the Society. Every department that came under his charge was kept in the best order. This is another of the sad cases that we are obliged to report, and which we might hope would never more be repeated.

About \$4500 worth of chairs and chair stock of webbing and other goods were in the building. The damage by fire and water was estimated to be \$300. which was covered by insurance. This was adjusted satisfactorily by the agent of the London and Globe, Niagara and Home Insurance Co's.

We can thank God that we still have a home left to us, as it was a most miraculous event that our buildings were saved.

Your Brother,

WM. ANDERSON.

IN REMEMBRANCE.

UNION VILLAGE, O., DEC. 19, 1887.

Eldress Naomi Ligier, our well beloved and highly esteemed Sister, left the shores of time on the 15th. of last Dec. (see page 48) During eighty years she spent a life of virtue and immaculate purity among Believers.

For forty years she stood with Eldress Sally Sharp, as second in the Ministry of Union Village, which had general charge of the Western Societies during that period. Obedience in the most minute particulars to those who stood before her in care and burden, was ever her watchword, from which in practice, she never swerved in a single instance.

She was beautiful in person, lovely in character, and possessed of every accomplishment calculated to have given her any amount of prestige and success in the pursuit of worldly pleasures. But she rejected all such transitory pleasures, and spent the whole of her life in personal purity and practical righteousness. Her tenderness and sympathy for those in distress were unbounded and her charity to all, both aged and young, was proverbial.

The Society where she was originally gathered were obliged to break up twice, owing to persecution and sickness; and in finding homes at Union Village and other Societies, at a time when traveling was very laborious and exposing; they passed through many trying and even heart-rending scenes, by sickness and

exposure, loss of property, and severings of dear associations. Yet through all, our dear Sister chose to "suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season." Heb. xi., 25.

"And I heard a voice from Heaven saying, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv., 13. Rest is not inertia, when spiritually defined, but change and variety of occupation; and doubtless our dear Mother in Israel has entered upon the seraphic employments of the angelic spheres and into everlasting blessedness.

O. C. HAMPTON.

♦♦♦
THE BIBLE.

A GENERATION is growing up—indeed, in many cases is already grown—to whom the Bible, if not an unknown, is a grievously neglected book; that there are many young men and women, and not a few older men and women, among the so-called "educated classes," who have never read the Bible, and whose knowledge of it is obtained mainly, if not altogether, from hearsay. They may, if the children of religious parents, have learned something about it in Sunday school and from sermons, but that is all; they have not read enough of it to have any clear idea of its contents, much less to appreciate them at their true value, or even to fully understand allusions to them. If this rather startling statement is doubted let the doubter test it by asking two or three biblical questions in the next miscellaneous company he meets, be the members old or young—and see the answers he gets. Unless more fortunate than some others who have tried the same experiment, he will be—to put it mildly—astonished.

That the Bible is read more than any other book may be freely admitted; but the point we urge is—and facts will sustain us—that it

is not read as generally as it ought to be, not nearly as much as is commonly supposed; and that there are hundreds, if not thousands, in every large community, of what are considered intelligent persons, to whom—for all the personal acquaintance they have with them by reading—the Old and New Testaments might just as well have remained in their original Hebrew and Greek. Let us suppose that instead of being known to the world for thousands of years, it had been—though as old as it is believed to be—recently discovered; found, as Tischendorf found the manuscript of the famous Sinaitic Codex in the convent of St. Catherine, on Mt. Sinai, in 1844 and 1859.

Let us suppose that during the process of translation and publication extracts from the more important portions had been given to the public through the daily press or in pamphlet. With what eagerness would all Europe and America wait the appearance of the completed book; and when it appeared, what man or woman, young or old, with mind above the clods, would not read it, or have it read to them. If the Bible had nothing to recommend it but reputation—leaving its Divine authorship out of the question altogether—even then not to read it would be nothing less than a crime against the intellectual and moral nature. Here is what has been said by one [Rev. Theodore Parker,] who did not believe in its inspiration, or only in that kind of inspiration which is given, in various degree, to all great and good men who strive to lead their fellow-men through darkness up to the light that is in God:

This collection of books has taken such a hold upon the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sunday in all the thirty thousand pulpits in our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets upon its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to the conflict without the Bible is there. It enters men's closets; mingles in all the grief and cheerfulness of life. The Bible attends them in their sickness; when the fever of the world is on them the aching head finds a softer pillow if such

leaves lie underneath. The mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It goes with the peddler in his crowded pack; cheers him at eventide, when he sits down dusty and fatigued; brightens the freshness of his morning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. Men rest on this their dearest hopes. It tells them of God and of his blessed Son; of earthly duties and of heavenly rest. Foolish men find it the source of Plato's wisdom, and the science of Newton, and the art of Raphael; wicked men have used it to rivet the fetters on the slave. Men who believe nothing else that is spiritual, believe the Bible all through; without this they would not confess, say they, even that there was a God.

Not to have read the Bible is not to have read the book of all the books in the world best worth reading. To read it as it deserves to be read—even conceding its human origin—is a liberal education. No one can be unlearned who has learned what this book has to teach. Read the Bible, then; if you cannot read it as "the Word of God," read it for what it surely is—the highest and noblest word of man. In it human nature rises nearest Divine nature; in it mortality comes nearest the Divine nature; in it mortality comes nearest the putting on of immortality. Or if you care only for meaner merits, where will you find such poetry as Isaiah or Job, which Froude, a skeptic, says, "will one day, perhaps, be seen towering up alone, far away above the poetry of the world." Where will you find such prose as in some of the Epistles of Paul, such soul-stirring philosophy as in the sermon on the mount, the parables of the good Samaritan and the prodigal son; such theology as the conversation with the woman of Samaria; such sublimity of pathos as in the passion, trial, and crucifixion of Jesus? "Strike, but hear me." Call the Bible what you will, but read it.—*St. Louis (Mo.) Republican.*

THE current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament.—*The Church Union.*

Juvenile.

SHAKER VILLAGE, N. H., FEB. 1888.
DANIEL ORCUTT,

BELOVED ELDER:—Allow me to say to you this fine morning that we find ourselves at Canterbury still giving thanks for the countless temporal and spiritual blessings which seem to environ us. Among the most noteworthy of these let us mention the kind encouraging words, and the virtuous influences, which reach us so often through the columns of the little *Manifesto*. And you must not be surprised if we send to you personally a special tribute of thanks from the youthful class, which you will please accept.

Your manifest interest in their mental and spiritual growth is very apparent and has been felt and realized in the many instructive letters which you have kindly addressed to them through the medium just mentioned. I trust that we need not quote scripture to prove that yourself and many other worthy contributors to our paper, are entitled to a special expression of gratitude from the many readers. You are, no doubt, already aware of what is stated in 2 Cor. ix., 6, 7, and of its personal application; thus—"He which soweth bountifully shall reap also bountifully"—and again, "God loveth the cheerful giver," therefore you must easily be convinced that our special tribute is mailed to the right address. As we are all learners in the school of Christ we must also all become children agreeably to his teachings if we would enter the Kingdom of Heaven. Thus we include ourselves always in that class whom you are wont to favor with good advice.

A significant thought in one of your letters most seriously impressed me. It was this,— "While you are waiting for opportunities to come, present opportunities are passing away forever!" Could we all properly realize this truth how many golden moments would be saved to us! Another pertinent saying recurs to me by a certain writer who said "A wealthy man who obtains wealth honestly and uses it rightly is a great blessing to any community." So I think that the individual who is rich toward God having obtained a

spiritual competence by honest soul labor even while he toils for an earthly subsistence is by far the more wealthy of the two, and the more useful in Society. In this light we view those progressed individuals who always have some good spiritual gift to give to the hungry poor.

It has been my happy privilege to dwell with many worthy characters who are thus rich toward God and who are daily sowing the seeds of virtue in youthful hearts; and they too whose lives are so hid with Christ in God that their good deeds can never be numbered in Time, but Eternity keeps the record.

Now, dear Elder, please accept our offering and feel blest in the efforts you have made for the youthful readers of today. That you will realize some satisfactory results from your labors of love, in the future, is our latest petition.

Please accept with this an expression of kind regards from all within our home circle, which includes the whole household of Brethren and Sisters.

JENNIE H. FISH.

PRAY FOR THE CHILDREN.

MARIANNE FARNINGHAM.

You know what life will bring them
Of sorrow and of care;
You know the world has burdens,
And each must take a share.
The sun will oft be hidden,
The storms will often come,
Before the children enter
The safety of "the home."

But you, for sorrow sighing,
Because you have no power
To give them strength or shelter
In the coming trial hour,
Should need remember gladly
That God, the Mighty One,
Can aye defend the children,
Until their course is run.

And though you cannot save them
From the sorrows of the way,
You have a Mighty Helper
Who hears whene'er you pray;

And though the path be gloomy,
Or the torrent deep and wide,
He will support the children
By keeping at their side.

God will protect the helpless,
And he will ever be
The friend of those who labor,
And set the captives free;
His hand shall be upon them,
To strengthen and to bless,
He never will forsake them,
Nor leave them comfortless.

So, if you love the children,
Take them in prayer to him,
Beseech his love and mercy,
For days or bright or dim;
And he will turn and listen,
And he will heed the cry,
And this the great prayer-blessing
Shall reach them silently.

Oh, do not sigh for sorrow,
That little you can do,
For by your prayers prevailing,
There is a power in you
Which still shall bless the children
When you have passed away,
And never more shall leave them
Till the dawning of heaven's day.

So take the children early
To the gentle Master's feet,
And he shall teach them ever
The lessons that are meet;
And he will give them shelter,
And he will be their friend
Till the need of prayer is over,
And all their troubles end.
—London S. S. Times.

THE BROOK THAT RAN INTO THE SEA.

"O LITTLE Brook" the children said,
"The sea has waves enough;
Why hurry down your mossy bed
To meet his welcome rough?
"The Hudson or the Oregon
May help his tides to swell:
But when your few bright drops are gone,
What has he gained, pray tell?

"I run for pleasure," said the brook,
Still running, running fast;
"I love, to see you bend and look,
As I go bubbling past.
"I love to feel the wild weeds dip;
I love your fingers light,
That dimpling from my eddies drip,
Filled with my pebbles bright.
"My little life I dearly love,
Its shadows and its shine;
And all sweet voices that above
Make melody with mine.
"But most I love the mighty voice
Which calls me, draws me so,
That every ripple lispe 'rejoice'
As with a laugh I go.
"My drop of freshness to the sea
In music trickles on;
Nor grander could my welcome be
Were I an Amazon.
"And if his moaning wave can feel
My sweetness near the shore,
E'en to his heart the thrill may steal;—
What could I wish for, more?
"The largest soul to take love in
Knows how to give love best;
So peacefully my tinkling din
Dies on the great sea's breast.
"One heart encircles all that live,
And blesses great and small;
And meet it is that each should give
His little to the All.—*Selected.*

ACROSTIC.

Wisdom from Proverbs.

Whoso keepeth his mouth and his tongue, keepeth his soul from trouble. *xxi., 23.*
Every way of a man is right in his own eyes: but the Lord pondereth the hearts. *xxi., 2.*
Say not thou I will recompense evil; but wait upon the Lord and he shall save thee. *xx., 22.*
Let not thy heart envy sinners. *xxii., 17.*
Even a child is known by his doings, whether his work be pure, and whether it be right. *xx., 11.*
Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. *xxiii., 34.*
Pleasant words are as honey comb, sweet to the soul, and health to the bones. *xvi., 24.*
Lying lips are an abomination to the Lord, but they that deal truly are his delight. *xli., 23.*
A good name is rather to be chosen than great riches. *xxii., 1.*
The wicked shall be a ransom for the righteous. *xi., 18.*
The just man walketh in his integrity. *xx., 7.*
M. Lebanon, N. Y.

KIND WORDS.

ALFRED, ME. Dec. 1887.

ELDER ALEXANDER:—Permit me to congratulate Editor and Publisher for the ability displayed in our little MANIFESTO. May it long continue to spread the glad tidings of great joy, that all may obtain a full and free salvation from a perverted and sinful nature by accepting the life and death of Christ, which according to the apostle Paul's definition is "Living to God," and "dying to sin."

Your friend,
J. B. Vance.

GREENCASTLE, IND. DEC. 1887.

"THE MANIFESTO,"

Canterbury, N. H.

Dear Sir;—THE MANIFESTO for the past year has been duly received and placed in our library for use. Allow me to express the thanks and appreciation of the University for the same.

Yours very truly,
H. B. Langdon. Lib.

BOTH matter and spirit seek an equilibrium. The truly great are kept humble by the weight of their own merit, while those who need self-esteem to buoy them up to a level, are those generally blest with it.

—A. J. Calver.

You may be sure that the more you consider and pray for the cause of peace, the more you will see of its beauty and its grandeur. It abounds in good-will to all contending classes and nations over the whole earth.—*Messenger of Peace.*

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people goodnatured. Though they do not cost much, yet they accomplish much.—*Pascal*

For age and want save while you may.
No morning sun lasts a whole day.

Books and Papers.

THE LIBRARY MAGAZINE.

The issue for December 10th contains the following important articles:

The Catholic Revival of the Sixteenth Century, from the *Quarterly Review*. Science and the Bishops, by Prof. T. H. Huxley. The Theosophic Movement in India, by Herr Ernst von Weber. Rural France, from the *Edinburgh Review*. Also brief articles from the *Saturday Review* on the Future of Canada; American and Indian Wheat, Queries for Journalists, and Debts of Honor. Single copies 3 cents; \$1.00 per year. JOHN B. ALDEN, Publisher, New York.

HALL'S JOURNAL OF HEALTH. Jan. Contents: The New Year; Some seasonable Hints; Temporanza; Dogbury down on the Rubbers; The Cocoanut Tree; Marriage as Partnership; A Dream realized; Preservation of Health; A case in point; The Spleen; Food for young and old; Burial Reform. Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Jan. Contents: Louis Pasteur; Historic Scottish Homes; Notable People of the Day; Women who smuggle; Early Experiments in Mesmerism; Good Manners; A Tour of Search; Observations of a woman in Public Life; Polishing Diamonds; On Health; Anent Braces; Home Exercise, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

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VICK'S FLORAL GUIDE.

A silver lining to every cloud! With the short dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of Catalogue, Vick's Floral Guide is unequalled in artistic appearance, and the edition of each year that appears simply perfect, is surpassed the next. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. Its lavender tinted cover, with original designs of most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a Certificate good for 10 cents worth of seeds. Published by James Vick, Seedman, Rochester, N. Y.

I HAVE read and carefully examined the book, called Shaker Theology, written by Elder Harvey L. Eads.

It is a very good work on the subject of SHAKERISM. It is logical and right to the point. His answer to Col. Ingersoll and to a Catholic are the best I have read. The book is cheap and has valuable information of all the doctrines held by the Believers. All should have a copy who care anything about knowing the belief held by the Shakers. The work is cheap for \$1.50.

REV. JOSEPH L. BERNE.

Canon of Trinity Cathedral,
Little Rock, Ark.

CHANGE.

THE warring of the passions
Should find their bounds and stay
When light and living conscience
Have shown the Higher way:
As flowers fade from beauty
And give their place to fruit,
So pleasures yield to duty
Henceforth in life's pursuit.

Canterbury, N. H.

M.W.

Deaths.

Aaron Manchester, at Enfield, Conn., Nov. 6. 1887. Age 80 yrs.

Eldress Naomi Ligier at Union Village, Ohio. Dec. 15, 1887. Age 87 yrs. 7 mo. and 15 days. (See page 48)

Francis Vaun, at Watervliet, Ohio. Dec. 31, 1887. Age 76 yrs. and 4 mo.

Br. Francis was a member of the Society for forty years.

A. E. D.

George W. Smart, at South Family, Mt. Lebanon, N. Y. Jan. 7, 1888. Age 56 yrs. (See page 48.)

Will other papers please publish the last notice that it may reach the relatives of the deceased.

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"Spirit Control of People."

A work of the above title is about to appear from the publication office of Publishing & Draw, Chicago, written by H. B. Parkinson, author of "What and Where? God?" "Work of Electricity in Nature," "Cause and Cure of Disease," and other scientific works.

The work is claimed to be a complete Spirit History of all the essential operations of spirit people in producing the events and controlling the affairs of mortal people—governmental, religious, political, social and personal. Every event of the world of consequence is considered, and the author in spirit life and the purpose of the event is given, with details and particulars, and all matter, names and date, are as fully set forth as in any historical work.

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It is perhaps well to say, that if it be correct it will be the most surprising and interesting of all literary works. When the work reaches us we shall give our own opinion upon it.

The work will be sold by subscription and by book dealers.

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